The golpelles of dyſtaues.

Jlengryne.
dame Abide

Here ben many men at this daye the whiche alleggeth and groũdeth theyr wordes & reasons on the gospelles of the dystaues & knoweth full lytell of what importaunce & auctorite they ben of nor who was ꝑ wyse doctourelles and the fyrst inuentourelles and yet that worse is they allegge theym more by derysyon and mockery than they do for affeccyon ꝑ they haue to the grete substaunce the whiche they conteyne. And this they haue alwaye in dempnyssyng and reprochyng of ladyes wherfore it is grete synne and grete shame to them that so doo. For they adnychyll the grete noblesse of ladyes and the grete goodnes that from them procedeth for bycause that the fyrst woman was made and create in a place hyghe and noble full of clennesse and fragrant aer therfore ben all women naturally noble honest swete fayre & curteyse and full of sapyence lyght and gentyll & so ryght sotell that it lacketh but lytell that they knowe thynges for to come. For they knowe by theyr propre nature after the comectures & dyspolycyons of the weder of persones of argumentes of byrdes & of beestes & shortly of all other creatures as it appereth by this present boke. Now it is so that for to contrary suche iniuryes & set theyr mockynges at nought and exalte the ladyes & verifye theyr gospelles I haue studyed & ben theyr humble seruaynt from my youthe and for the goodnes that they haue done to me I can not prayse them ynough at the requeste of some my welbeloued I. H. We haue translated this treatyse ꝑ conteyneth the texte of the gospelles of dystaues with dyuers gloses and postylles added therto by some wyse and discrete ladyes of whome I shall speke here after ensewynge in this treatyse.

¶ The names of the ladyes that made the texte of the gospelles of the dystaues.

For to begyn than this werke it is clerely knowen to all good and true catholyke crysten men to the ende that there sholde be perpetuall memory of the holy wordes and vertuous operacyons of our redemptoure Jhesu cryst/and of his holy apostles and sayntes that there were foure ryghtwysmen electe amonge them that were replete with vertue & verite for to make the holy mysterys the whiche ben named by the scriptures the gospelles/by whiche the true and holy fayth catholyke is enlumyned and shall be vnto the ende of the worlde. Assemble than for to berefye & put forth the wordes and auctorytees of the aūcyent women. To the ende also that they shold not be lost/nor in suche wyse vanysshed but that the memory sholde remayne fresshe amonge ỹ women of this present tyme/so there hath ben foūde syxe matrones wyse & prudent for to recyte & rede the sayd gospels of the dystaues in the maner the whiche hereafter shall be declared/& by cause that in euery wytnesse of vyce there must be.iii. women for two men/for to make and accomplisshe than the nombre of the sayd.iiii.euāgelystes/it is of necessyte that there hath ben syxe women besy for to make this werke/ bycause of the more approbacyon of trouth/of whome ỹ names ensweth The fyrst was named dame Ysengrayne of glay. The second was called dame Transelyne of ỹ croke. The thyrde was named dame Abūde of the ouen/ The fourth was called dame Sebylle of ỹ mareys. The fyfth was named dame Gamberde the fayee. The syxth was called dame Berthe horned. These syxe ladyes were

so ryght wyse in theyr tyme that they myght haue conju-
red a blacke deuyll or bounde hym vpon a quysshen they
were so experte and nymble.

¶ Who was the fyrste woman that put forth the
gospelles. And how the compolet of this boke was
constrayned to make this werke.

After as I fynde in auncyent regystres these
gospels were begon in the seconde aege of the
worlde/in the tyme that the puyssaunt kynge
zoroates dyd reigne that was the fyrst fynder
of the arte of nygromancy/of the whiche arte
he shewed & taughte a lytell to the quene his wyfe called
Hermofrodita/the whiche syth made fayre prycyples for
the begynnynge of these golpelles/but they were not en-
ded in her tyme/but from aege to aege/and from sede to
sede they haue ben multeplyed/& correcte of the prudent
women echone in theyr tyme after the argumentes and
sygnes that they myght apperceyue & se as well in ỹ erth
as in the ayre. And syth that tyme hath not ben yet ony-
ye that I haue knowen and comen to my memory that
wolde take ỹ payne vpon them to put them in wrytynge
or in ordre/and this lytell that hath ben made hath ben
tossed aboute from one to an other. And yet that whiche
hath ben made was more made by derysyon & mockerye
than otherwyse/& for all that they fayle not to be of grete
mystery/& for to gyue you to vnderstãde how I am comẽ
to this obtuous & presumptuous hardynesse & wanhope
to wyll wryte & put in ordre this werke/it is trouth that
vpon a nyght after souper for to take my disporte & passe
the tyme Joyously in the longe wynter nyghtes bytwene

Cryſtmas and Candelmas laſte paſt I. tranſported me in to the hous of a well aged damoyſell my neyghbour nere/where as I was accuſtomed for to reſorte & deuyſe with her/for dyuers of her neyghbours came theder for to ſpynne and deuyſe of dyuers ſmall and Joyous purpoſes/wherat I toke grete pleaſure and ſolace. But at that tyme was there the fyre ladyes aſſembled þ were ſtrongly buſy for dyuers reaſons/& often for the grete haſte that they had to declare theyr purpoſe they argued the one w̄ the other and ſpake all at ones. I whiche was a lytell ſhamefaſt of that I had entred in amonge them ſo ſodeynly. wolde haue wdrawen me abacke in takynge my leue of them for to departe thens/but ſodeynly I was called of them agayne/& in effecte reteyned by my gowne by one of them/at whoſe requeſt and prayer I retourned & ſate me downe amonge them & prayed them humbly þ they wolde pardon me of that I had entred in amonge them ſo famylyerly and ſo ſodeynly. One toke the wordes for them all and ſayd that truly I was welcome vnto them euerychone the whiche was in that place aſſembled there and welcomer than ony man of the worlde/& that them ſemed that god had ſent me theder for to be in theyr ayde to vnderſtande the mater in whiche they were ſo beſely occupyed at that tyme/and that I ſholde do theyr werke well ſeynge that other tymes I had wryten of ladyes vnto theyr laude & prayſynge. And yet they prayed me that in lykewyſe I wolde do at that theyr ryght grete werke & they in tyme to come or theyr ſucceſſours ſholde make me ſuche remuneracyon that it ſholde ſuffyſe me/in prayenge me ferthermore that I wolde vndertake to put in ſcrypture a lytel volume þ for the name of it ſholde be called þ goſpelles of dyſtaues/in memory & mynde of them

perpetually/ and the vpholdynge of all them to come I
somwhat ashamed of the prayslynge that they gaue me
wende for to haue excused me/but anone I was caduke
and so oppressed with theyr wordes and reasons that all
confused I was cõstrayned to vndertake the charge. In
the whiche yf there be ony faute or cupll endytynge I sup
ply you for to pardon me/& repute the sayd faute to them
that by so grete haste declared it to me that I had no ley
ser nor space somtyme for to vnderstande them well/nor
my hande that was by aege made heuy/nor myne eyen
that were obscure myght not comprehende it soo fast as
they had well wolde. This charge than by me vnderta-
ken the ladyes thanked me gretely/& set daye amongest
them and houre for to retourne vpon the morowe after
souper. And charged me that I sholde bryngе paper and
ynke ynough with me and also pennes for they wolde de
termyne hyghe and notable thynges.

¶ The ordynaunce of this boke put in termes
by dame Isengryne.

ON the morowe at the houre assygned I fur
nysshed of ynke/paper & pennes retourned
to ỹ place assigned/in the whiche was assem
bled all redy the syxe ladyes ỹ after me dyde
abyde. And they of my compnge were tyght Joyous as
it semed by theyr semblauntes. After that they had pre-
payred for me my place there I as myght here them best
one of them & the moost aũcient named dame ysengryn
of glay began for to speke after that scylence was mad
of her felowes the wordes that enseweth. My tyght der
neyghbours in this vacacion ye se/& in lykewyse know

clerely how the men of this present tyme ceaseth not for
to wryte & make balades dyffamous and bokes contagy
ous in displaysynge the honour of our sexe. And seynge þ
they & we were made of one werkeman descendynge the
one from the other. And yet syth that I must nedes say it
we ben descended of a more hygh & noble place than they
be/and made of a mater more purer and clener than they
be. It is myn aduyse vnder the correccyon of you all that
it sholde be good with ỹ helpe of this our secretary & fren
de that we made a lytell treatyse of chappytres þ we wyll
kepe & put by order. The whiche of longe tyme hath ben
founde by our auncyent moders/to the ende that they be
not put in forgetynge and that it may come in to the han
des of them ỹ bē yet to come. The whiche chappytres shall
conteyne the golpelles of dystaues with the gloses ỹ so
me wyse and dyscrete matrones haue added and yet shal
in multeplyenge ỹ texte. And for to entre in to the mater
and put order in our begynnynge ye knowe that there ben
syxe werke dayes in the weke/& we be syxe that haue vn
dertaken this werke/and that haue sene and herde recor
ded by our predecessours dyuers thinges of the olde testa
ment & thenewe/& other thynges true & of good auctos
ryte. Wherfore it is myn aduyse in cōclusyon that it shol
de be good that on mondaye nexte we assemble vs in the
hous of Maroye ployarde where as we haue ben accusto
med to holde our dysporte at. vii. of the clocke at nyght/
And there yf ye wyll one of vs shall begyn her lecture/
and shall recyte her chappytres in ỹ presence of all them þ
shall come thider for to kepe and put them in perpetuall
memorye. The assistentes anone and without ony other
delyberacyon sayd that dame Jsengryne had well spo
ken. And in cōclusyon they prayed her that she wolde ta

ke vpon her to rede the fyrſt monday where as was aſſig
ned/& ſayd that without faute they wolde be there/&
prayed ſome of theyr neyghbours as well ponge as olde
that they wolde be there to auctoryſe better theyr chappytres
This charge toke ryght gladly dame Jlengryne & ſayd
that ſhe wold do her beſt/in ſaynge this ſhe torned her to
warde me and requyred me right louyngly that J wolde
be her ſecretary/& in lyke wyſe dyde all the other/& that
they wolde make me be rewarded by ſome of them the
whiche were the yongeſt at my chelynge/ for the whiche
rewarde J thanked them and helde me for content.

¶ The ordynaunce of the fyrſt daye/& of the deſcryp-
cyon of dame Jlengryne of Glaye & what ſhe was.

The mondaye at night bytwene seuen & eyght of the clocke after souper assembled ỹ forsayd syxe ladyes togyder and all the neyghbours that were accustomed to come theder / & dyuers other that were somoned theder for to here the mystery that sholde be done there. Dame Jsengryne of glay came theder accompanyed with dyuers of her knowlege the whiche brought with them theyr dystaues and standardes / with theyr spyndels and wherles & all that apperteyned to theyr arte. And to make it shorte it semed a right market where as is but solde wordes & reasons and dyuers purposes of small effecte and lytell valour. The syege of dame Jsengryne was prepared at one syde / a lytell hyer than the other / and myn was euen besyde her / and afore me was a lampe full of oyle for to caste lyght vpon my werke / and all the assystentes had tourned theyr vysages towarde dame Jsengryne / the whiche after scylence obteyned spake in this maner. But or that I begynne for to wryte her chapytres I wyll reherse to you the estate & genealogye of her. Dame Jsengryne was of the aege of. lxb. yere or there aboute / she had ben a fayre wyfe in her tyme / but she was becomen gretely wydred / her eyen were holowe / & her eye lyddes somwhat reuersed & reed alwaye watrynge, she had had fyue hulbandes besyde her acquayntaunce aparte. She medled in her olde aege to receyue ponge chyldren / but in her ponge aege she receyued grete chyldren / she was moche experte in dyues artes. Her hulbande was ponge of whome she was right Jalous / and made many complayntes of hym to her neyghbours / neuertheless scylence obteyned she began her gospell and toke her substaunce of her hulbande and sayd.

¶ Here begynneth the fyrst chappytre of the golpell of dame Jlengryne of Glay for the mondaye.

MJ good neyghbours there is none of you but ye knowe that J toke my husbande Josselyn more for his beaute than for his rychesse/for a poore felowe he was/& loo J sawe hym not to daye nor yesterdaye/wherfore J haue grete sorowe at my herte. And certaynly he hath grete chepe of the goodes that my husbandes his predecessours had assembled togyder with grete labour & payne/wherfore J thynke it wyll be my deth. Now to this purpose and for the fyrst chappytre J tell you for as true as the golpell that the man that spendeth the goodes vnduely that cometh to hym by his wyfe wouten leue shall gyue accountes before god as of thynges stolen. Glose. Upon this chappytre sayth an auncyent matrone named Grayll Johan bybebecked wyfe. Truly that husband that dooth ayenst this chappytre is put after his deth in a caudron in purgatory full of brymstone/yf he haue not done his penaunce in this worlde vpon the hospytalles.

¶ The seconde chappytre.

¶ There is no thyng more certayne than the husbande þ dooth cõtrary to ỳ whiche his wyfe coũseyleth hym to do/& who ỳ gaynsayeth ony thynge that she sayth he is false & dysloyall forsworne. Glose. Certaynly sayd Gonbande of the dytche J haue sene dyuers myracles of them þ haue trãlgressed this chappytre/for my stepfad̃ broke his legge bycause he wolde not byleue the counseyle of my moder.

¶ The thyrde chappytre.

¶ The þ beteth his wyfe shall neuer haue grace of our lady tyl he haue pardon of his wyfe. glo. Marope sayth it is as

grete lynne as yf he wolde dyſpayre hymſelfe/ for after that whiche I haue herde our vycare ſaye it is but one body manand woman coupled by maryage.

¶The.iiii.chappytre.

¶The man that dooth ony thynge without that he doo his wyfe to vnderſtande it. I ſaye to you as the goſpell that he is worſe in cõſcyence than a theefe/who durſt well ſaye it. Gloſe. The auncyent matrones hathe mayntayned for a trouth that the chyldren that come of ſuche maryage ſhall neuer be ryche in this worlde/ and yet they ſhall be lyghtly grete lyers

¶The.v.chappytre.

¶My frendes I ſaye to you for a trouth that there is no dolour nor anguyſſhe lyke to ꝑ whiche a woman bereth/ whan her huſbande bereth elles where his ſubſtaũce and in eſpecyall whan ꝟ goodes cometh by her. Gloſe. For certayne ſayd a matrone that was named florette the blacke He that breketh his maryage by aducutrye is leſſe to be prayſed than a Jewe or a ſaracyn/for he is forſworne.

¶The.vi.chappytre.

¶A mayden that wyll knowe ꝟ name of her to compynge huſbande/ought to hange before her dore the fyrſt threde that ſhe ſpynneth that daye/ and the fyrſt man that paſſeth therby aſke his name/and knowe for certayne that the ſame name ſhall her huſbaude haue. Gloſe. At the ſame wordes roſe vp one of the aſſyſtẽtes named Geffryne Johan blewes wyfe/and ſayd that ſhe had proued that thynge and that it had happened ſo to her/wherfore ſhe curſed the houre that ſhe had mette wꝺ ſuche a man that had loſt all colour and beaute/ and yet he was ſo euyll a werke man that he dyde no thynge but ſlepe.

¶The.vii.chappytre.

¶ The. bii. chappytre.

Whan a womā bereth a chylde & yf they wyl knowe yf it be a sone or a doughter ye muſt lye ſalte vpon her heed ſo ſoftely that ſhe knowe not of it and after in deuyſynge wher yf that ſhe name a man knowe that it ſhal be a ſone/& yf that ſhe name a woman it ſhall be a doughter. Gloſe. That ſame thynge happened vnto me whan I bare my doughter. Lyle tempzemeur ſayd Grelle of the ſhoo/and myn aunte dyde it to me & lerned me it the whiche was ryght auncyent and gretely renomed in dyuers artes.

¶ The. biii. chappytre.

Ye ſholde not gyue to yonge maydens to ete the heed of a hare to the ende that they ſholde mary/and in eſpeyall to them that be with chylde/for certaynly theyr chyldren might haue clouen lyppes. Gloſe. Then ſayd anone Margret of the whete/euen ſo it happened to one of my colyns for bycauſe ꝑ ſhe had eten of the heed of a hare her doughter that was in her wombe brought forth foure lyppes.

¶ The. ix. chappytre.

Ye ought not to let yonge maydens ete no ſhepes hedes nor cockeſcomes/nor eles/to ꝑ ende that they haue not ꝑ fallynge of ſaynt lupe behꝑde. Gloſe. Certaynly ſayd Belette the ſhorte noſe/it is a ryght grete daũger/for bycauſe that my moder ete of them I haue thre taches the whiche I thynke wyll neuer fayle me. The one is that oftenstymes I let myſelfe fall backewarde/the ſeconde that I can not ryſe agayne lyghtly/and the thyrde is that my huſbande ſayth that I crye to hye whan he blameth me wherof I haue grete ſhame.

¶ The. x. chappytre.

I ſwere to you as the goſpell that whan a yonge mayde eteth cuſtomably boyled mylke in ꝑ panne/or in a pot of

erth / that it raynes comynly at theyr weddynge / & also they haue comynly husbādes melancolyous & grutchers And also she shall not fayle oftentymes to haue a dyrtye tayle and to be euylly clādde. Glose. Sayd dame Iohāde to this texte nedeth none exposycyon / for the rule is all comyn & there is neuer faute / as it appered at my weddynge where dyuers of you was. ¶ The. xi. chappytre.

¶ For certayne & for also true as the gospell whan a man lyeth with his wyfe / or wt his loue haupynge his fete foule and stynkynge / & it happen that he engendre a sone / he shall haue an euyll & a stynkynge brethe / & yf it be a doughter she shall haue it stynkynge behynde. Glose. Marcoye ployarde sayth vpon this chappytre that of her cosyn germayne happened euen soo / for all aboute where she wente she rendred suche a stynkynge odour behynde that all the assystentes were fayne to stoppe theyr noses / but she knewe not what was the cause therof.

¶ The. xii. chappytre.

For also true as the gospell I tell you that whan a yonge man mayden weddeth a yonge woman virgyn the fyrst chylde comynly that they gete is a fole. Glose. Berte the strayte vpon this chappytre sayth that it was not longe a gone syth it happened so to one of her doughters that she had maryed to the swyneherde of her hous / for the fyrst nyght she dyde teche them / & theyr fyrst sone was a fole.

¶ The. xiii. chappytre.

I saye to you as the gospell ꝑ whan a chylde is newly borne yf ye gyue hym a rosted apple to ete or he souke ꝑ he shall be no gloton but serue ladyes demurely. Glose. Matroye morel sayth vpon this texte ꝑ whan a childe is borne who that bereth the lytell bowell to his heed he shal haue longe lyfe / swete brethe / good voyce / & gracyous eloquence.

¶ The.xiiii.chappytre.

I warant̄ you for also true as the gospell yt that ye wyll make yonge chyldrens heedes curled / also soone as they ben borne wasshe theyr hedes with whyte wyne / & put in theyr bayne the rote of a whyte byne. Glose. Dame Hermofrode sayth on this passage in corrumpȳge the texte ꝑ who wolde make to drye by two chyldren yonge & fayre the aubete of a lytell chylde vpon the poynt of a sharpe & a bryght swerde sholde make the chylde all his lyfe fayre hardy / and welcome amonge the noble men.

¶ The.xv.chappytre

Now vnderstande you all the whiche ben here present I aduertyse you ꝑ ye neuer drawe swerde afore a woman with chylde but yf that ye lye your swerde fyrst vpon her heed all softely to the ende that she abyde stedfast / & her fruyte shall be the hardyer all his lyf. Glose. Jeronme Beuette sayd ꝑ bycause they dyde not so to her moder whan she dyde bere her she was and is so ferde that she dare not go to bedde without the company of men.

¶ The.xvi.chappytre.

I tell you for as true as the gospell that yonge maydens sholde neuer ete cherpes with theyr louer who shold haue the last / for oftentymes it happeneth so that they whiche haue the last chery is the last maryed of all. Glose Dame Sebyll of mates sayth vpon this passage that yonge women shold not ete potage with theyr louer for by custome it happeneth often that theyr husbandes haue acqueyntaunce aparte and not the women.

¶ The.xvii.chappytre.

Systers and neyghbours yet I tell you that god and reason defendeth euery man & woman that they sholde not speke afore a woman maryed or able to bere chyldren / or

afore a woman grete with chylde of ony maner of mete/ that for the present and at a nede may not be founde/to the ende that the fruyte that she bereth haue not a marke vpon his body. Glose. Dame Abunde of the ouen sayth that by castynge on a womans vysage that is with chylde cherpes or rede wyne that the chylde shall bere a marke or some token vpon hym.

¶ The.xviii.chappytre.

Knowe that the man ꝑ doubleth in maryage is vnable to come to ony dignyte/ & yf his wyfe do to hym the same wouten faute he shall be cause of ꝑ one euyll & of the other/ and she ought to be Juged quyte wout punycyon. Glose. Dame Yseree the shorte sayth vpon this pase that the woman that wyll not haue her husbande medle with other wyues that she make to synge masse of saynt Juoye thre mondayes togyder/ & J saye to you for certayne that the women beyonde the see do so to theyr husbandes.

¶ The.xix.chappytre.

Whan ony childe is baptysed be it a sone or a doughter yf the doughter haue two godfaders/ she shal haue two husbandes or moo/ & also yf the sone haue two godmoders he shall haue two wyues. Glose. Certaynly sayd Ampelune huket J ought well to curse ꝑ houre that Wyllymyne my husbande had euer so many/ for he hath thre wyues besyde his acqueyntaunce that J knowe not.

¶ The.xx.chappytre.

Whan ye se lytell childzen renne thrugh the stretes rydynge vpō horses of wood with speres & dysguysed in maner of men of warre/ it is a true signe of warre nere hande or dyscencyon in ꝑ coūtree. Glose. Perrine Huloztoze sayth vpon this paas that whan lytell childzen go in ꝑ stretes with baners syngynge it is a sygne of mortalyte.

¶ The.xxi.chappytre.

¶ Yf a woman wyll knowe certaynly yf her husbande do double/let her take heede yf that he touche her not in ẏ ful of the mone/and yf he haue not ado with her there is noo suspeccyon wbout a cause. Glose. This gospell is very true sayd maroye ployarde: for it is more than thre nones syth Johan ployarde my husbande smote stroke nor halfe stroke/and yet I am a woman for to endure it well.

¶ The.xxii.chappytre.

¶ One ought not to gyue to a woman with chylde no herdes of fysshe to ete/to the ende that by theyr ymagynacyō theyr fruyte bringe not forth theyr mouthes more greter & more sharper than it is of custome. Glose. Paret katoys mydwyf sayd that she had receyued dyuers chyldren that had theyr mouthes more greter out of mesure than other had.

¶ The.xxiii.chappytre.

¶ If by aduenture a man bete his wyf/or defyle her with his fete/she shall be delyuered with grete payne/& oftentymes they deye in the payne. Glose. Dame Hermofrode sayth that there is no remedye in this/saue that she muste drynke in the shoo that dyde defyle her/and knowe yf she do so she shall be delyuered quyckely.

¶ The.xxiiii.chappytre.

¶ If it happen that some body stryde ouer a lytell chylde/knowe ye for certayne that he shall neuer growe more but yf they stryde backewarde ouer it agayne. Glose. Certaynly sayd Sebylle of suche thynge cometh dwerfes and lytel women.

¶ The.xxv.chappytre.

¶ Knowe ye for as true as the gospell that yf the hose of a woman or of a mayden vnbyndeth in the strete & that she

lese it / it is sygne & fayleth neuer that her husbande or her loue gothe elles where. Glose. At these wordes lefte sir ynnynge one named Transye of loue yonge of the aege of.ix and seuen yere / and sayd that there was nothynge more truer than ỹ gospell for syth wednesday last paste I sawe not my loue Jolyet / bycause that the same daye I lost my garter.

¶ The.xxvi.chappytre.

¶ And for conclusyon my frendes and neyghbourrs / and for to make an ende of my chappytres I tell you that whan there cometh to a wyfe the sekenes in her pappes / she nedethe none other thynge but that her husbande make her with his instrument naturall thre sercles aboute the sore / & without ony doubte she shall be hole. Glose. Sayntfoute ne temperemure sayth that it ought to be vnderstande that those thre sercles sholde be made at the ende of the bely / a lytell vnder the gyrdell. ¶ All the assystentes began for to laughe a pase of that Joyous conclusyon / and dyde prayse rycht strongely the wysdome of dame Ysengryne that soo hyghely had conteyned her gospell and departed it in.xxvi artycles / that were all of grete auctorite and importaunce / and promysed that they wolde take payne for to lerne them by rote / for to publysshe them to them that had not ben at that lecture. ¶ Full gladde was I whan dame Isengryne made an ende of her speche / for bothe payer and candell dyde fayle me / with slombre that dyd strongly assaylle me / for it was almoost mydnyght / wherfore I wolde haue taken leue of them: but they made me abyde tyl another was electe to rede on the morowe. So they toke counsayll and of a comyn accorde dyde chese Transelyne of the croke whiche was an auncyent damoysell the whiche toke on her the charge rycht gladly / and requyred me instauntlye

before them all that at her nede I wolde serue her/and I promysed her to do it/but of one thynge I requyred her/ý was that she sholde come a lytell sooner than they had done vpon mondaye/to the ende to eschewe the trauayle of the nyght.

¶ Here foloweth the contynuacyon of the gospelles made & redde by dame Transelin of the croke for the tewesdaye in the house and at the houre accustomed.

WHan it came vpon the tewesdaye aboute fyue of the clocke at nyght there began for to come wyues as well olde as ponge from all sydes/ for they had alredy publysshed ý whiche had ben done vpon the mondaye: and that whiche sholde be done vpon tewesdaye by dame Transelyn of ý croke a good renommed wyfe/for she was a gentyl woma̅ of the aege of.lx. and seuen yere/she was longe and small/ in her ponge dayes she had dwelled with a lady that coude somwhat of the arte of nygromancy and rendred reasons of dyuers thynges to come/with whome she lerned madagury for whiche afterwarde she was moche renōmed and honoured/but bycause that she hadde eten her potage one daye with Uenus made in the caudron of loue/neuer syth she ceased not to exercyse her seruyse to the subgectes of ý same/and in her olde aege she was withdrawen and alied with the curate of the towne that nyght and day herde her confessyon/wherfore all her neyghboures aboute her had her in grete reuerence. Dame Transelyne than comen amongest them salued all the compayne. And after that she had demaunded me yf I were redy she sayd thus.

¶ The fyrst chappytre.

¶ Now quod she my good neighboures and frendes in cõ tyne wynge our purpose of the last nyght I pray you that scylence be made and I shall tell you for also true as the gospell that yf a woman or a mayden wyll be weibeloued of her louer / let her make hym to ete the herbe of a catte & he shall loue her so feruently that he shall neuer haue reste but yf he be with her. Glose. This thynge is true sayd Burge fauuele / for I dyde euen so to my husbande & made hy a salade / but that loue endured but syxe weikes / wherfore I thynke that it must be renewed.

¶ The seconde chapytre.

¶ And also I tell you that who may fynde a true mandrake and ly hym betwene a payre of whyte shetes & presente hym mete and drynke twyes a daye / notwithstandynge ỹ he neyther eteth nor drynketh / he that dothe it shal become ryche within shorte space and shall not knowe how. Glose. Certes sayd Jone baker it is sayd but it is in rapinage / ỹ Alexus of the corner is becomen ryche with the same.

¶ The thyrde chapytre.

¶ I saye to you as a gospell that whan one goothe on his waye and yf he encountre a haare it is an euyll sygne. And for to eschewe all daungers he ought for to retorne thyrys from whens he was departed / and after goo on his waye withouten peryll. Glose. With this worde rose vp maroye the faee and sayd all on hyghe that ỹ chappytre was ryghte verytable / for her cosyn had broken his legge with the fall of a horse after that he had encountred a haare / but who ỹ meteth a wulfe or a harte / or a beere is a ryght good sygne and token.

¶ The fourth chapytre.

¶ Neuer wyse man mounted vpon an axe for the loue of our lorde that rode vpon one but ryght well vpon a horse /

for who that falleth of an axe he sayth bryst/and who that falleth of a horse he sayeth rysse. Glose. Uppon this artycle may be made an argument for whan Joseph ledde the virgyn Mary in to Egypte she mounted vpon an asse/& for all that she had no greuaunce. Then answered Sebylle of the dytche that our lorde had not yet moũted vpon an asse as he dyde afterwarde. Then answered an aunsyent woman named Parette of the stynkynge hole that he hadde/ and that our lady bare hym with her mounted vppon the asse. For this argument arose grete noyse amonge the assistentes/in suche wyse ỳ the one sustayned the texte of this gospell/an dthe other sustayned the glose/ and there arose so grete a clamoure & crye amonge them that one knewe not to whiche entende. Neuertheselse dame Isengryne as presydent for that night made scylence to the ende that she myght peasybly make an ende of her lecture/ the whiche thynge she obteyned with ryght grete payne.

¶ The. v. chapytre.

¶ My neyghbours for to meue purpose and to abate your stryfe I saye to you for a gospell that yf a woman leue the tryuet/or the gyrdyron vpon the fyre without lyenge on a stycke or a fyre bronde that she shall ware moche olde and wryncled in the face. Glose. Sayd one of the spynners named Pyate freely she who that gothe to bedde without remeuynge of the sete that they put of theyr hose on they be in daunger that the mare ryde on them that nyght.

¶ The. vi. chapytre.

¶ Who that leueth by nyght a stole or a treuet the fete vpwarde/also longe as they ben so the deuyll is on horsbacke vpon ỳ house. Glose. Certes sayd Isore ỳ whyte my grandame sayd that there is as many deuylles syttynge vpon them as there be fete vpwarde yf they abyde so.

¶ The.viii.chapytre.

¶ I assure you and saye to you for a gospell ꝑ whan pyes chatter vpon a house it is sygne of ryghte euyll tydynges/ but and ſwalowes chatter or make their nestes it is sygne of good ayre and good fortune. Glose. Gertrude of whete layth that whan a storke buyldeth his neste vpon a chymney/ it is sygne that the lorde of the house shall be ryche and lyue longe.

¶ The.viii.chapytre.

¶ Whan the eres of one dothe brenne or ytche/ knowe and it be the ryght ere it is a good token/ and yf it be the lefte ere it is an euyll sygne. Glose. Isabell of the reed creſt layth vpon this purpose that whan the nose of one dothe droppe it is sygne to drynke rede wyne.

¶ The.ix.chapytre.

¶ Whan pesen dothe boyle in a pot after it is taken of ꝑ fyre/ knowe for a trouthe that in that same house is no wytches. Glose. Parette lone clothed sayd that the cat hatethe and fereth moost the pot that boylleth.

¶ The.x.chapytre.

¶ Now vnderstonde well this chapytre/ for I tell you ꝑ who that fereth that the nyghte wytche ryde not on hym/ he must sette a stole of wodde before a grete fyre/ & whan she is comen yf she syt downe vpon it/ she maye neuer ryse thens tyll it be lyght daye/ it is a thynge proued. Glose. Jo hannet brownemayre layth that she forgate ones to doo ꝑ thynge/ but after that she had ben ryden she tasted what it myght be/ and founde that it was a roughe thynge/ and hadde heer softe ynoughe.

¶ The.xi.chapytre.

¶ Who that leueth on the saterdaye to make an ende of ꝑ

flackes on her rocke all that she spynneth on mondaye after shall neuer do good and yf clothe be made of it it shall neuer be whyte. Glose. Sayth Maryon the bleue bycause that women of hollande ben accustomed to leue it on their rockes vpon the saterdaye they haue neuer whyte clothe/ And it is trouthe for it appereth well by theyr shyrtes that they bryngе ouer the see with them.

¶ The.xii.chapytre.

¶ Who that ableyneth hym from wyppynge of his ars w̄ leues or other grene thynge that hathe growen vppon the erthe: he shal not haue no eyrl in his backe nor in his rams Glose. Pyattyne the grene sayth to this purpose that who that dothe this shall neuer haue the tronchons on his herd but in that place he shall haue his sherte gylte.

¶ The.xiii.chapytre.

¶ He that dothe not caste or suffreth not to caste bones in the fyre shall not haue the tothe ache for ꝑ honour of saynt Laurens. But Maude the browne affermeth that in that place dogges fyght gladly.

¶ The.xiiii.chapytre.

¶ He that hathe no moneye in his purse ought to ableyne hym from lokynge on the newe mone or elles he shall haue but lytell all alonge that mone. Glose. Margot blacke tache sayth vpon this chapytre that he that apperteyneth the creſſant with a full purse he ought to salewe it and enclyn deuoutlye to it/ and for certayne it shall multeply all that mone.

¶ The.xv.chapytre.

¶ He that fyndeth the trayfle with foure leues/ and kepe it in reuerence knowe for also true as the gospell ꝑ he shall be ryche all his lyfe. Glose. Upon this artycle sayth Dame

Sebylle the rede / yf a man trede barefote vpon a tray-
ſle with foure leues he may not eſcape without the whyte
axes / and yf it be a woman ſhe ſhall be cukquene.

¶ The.xvi.chappytre.

¶ Whan a man fyndeth a ſpyder vpon his gowne it is a
ſygne to be that daye ryght happye / and in lyke wyſe he
fyndeth a horſe ſhoo or a pece of one / he ſhall haue good for-
tune. Gloſe. Then roſe vp Francyne ſofte pappes and ſaid
that whan one fyndeth ſyluer in the mornyng it is a right
euyll ſygne yf there be no golde amonge it.

¶ The.xvii.chappytre.

¶ Who ſomeuer rubbeth a warte vpon ſayt Johans eue
with an eldren lefe / and after put the lefe depe in the erthe
where as it may rotte / the warte ſhall drye vpanone. Gloſe
Iſbell of the wodde ſayd that ſhe had aſſayed it but who
wolde rubbe theym with the mylke of the lefe of a thyſtell
that dryeth ſooner / Lalle had proued it.

¶ The.xviii.chappytre.

¶ Whan a man fyndeth in his garden a veſſell of bees faſ
tened in a tree yf that he gyue them not a pyece of ſyluer to
theyr newe yeres gyfte it is an euyll ſygne. Gloſe. Baudi-
non gorgette ſaith that he that appropryeth the bees to hym
without he gyue to them as ſayd is in the texte they ſhall do
but pycke hym and ſhall neuer loue hym nor do hym pro-
fyte.

¶ The.xx.chappytre.

¶ He that gyueth a payre of knyues to his lady paramour
on newe yeres daye knowe that theyr loue ſhall waxe col-
de. Gloſe. Then ſayd Colette the holowe to this artycle. Iſ
aſſure you the that gyueth his loue a pyncell with a grete
heed to her newe yeres gyfte that the loue wyl be more ar
daunt and more durable.

¶ The xxi. chappytre.

¶ He that may ryde vpon a bere freely .ix. paas he is affraȝ chyſed from .ix. payne of ſykenelle. Gloſe. Then ſayd an olde matrone that was behynde the other I thynke wel it is true of the guaryſon of the .ix. ſekenelles / but not of them that we fall backewarde of.

¶ The .xxii. chappytre.

¶ Whan ye ſe a cat ſyt in a wyndowe in the ſonne / & that ſhe lycke her ars / and that one of her fete be aboue her ere ye nede not to doubte but ꝑ it ſhall rayne that daye. Gloſe. Then roſe vp dame mehalte and ſayd that it was no leſynge / for ſhe ſayd her bucke of clothes ſtode at the ryuer and bycauſe that her cat ceſſed not to lycke her ars ſhe durſte not go to waſſhe it.

¶ The .xxiii. chappytre.

¶ Who that ſytteth by the fyre and wryteth in the aſſhes with his fynger or with a ſtaffe / is ſygne that he hathe pyſſed in bedde or ſhall pyſſe in bedde. Gloſe. Peronne the ſmokye ſayth in affermynge ꝑ texte that he that beholdeth his wyfe couerynge the fyre before hym without takynge her vp knowe that of all that nyght he ſhall not leue ſleppynge and routynge / and yf it be a mayden ſhe ſhall not be wedded of all that yere.

¶ The .xxiiii. chappytre.

¶ Whan one fereth that his dogge be bytten of a woode dogge / make hym ete and drynke thrughe a treuet / and he ſhall be preſerued that daye from bytynge. Gloſe. To this purpoſe ſayd Guyllemette the haltynge that who wyll haue his cat or his henne to kepe the houſe for leſynge / take ꝑ cat or the henne and torne hym thryes aboute the croke of the chymney / and then rubbe theyr fete agaynſt the walle of the chymney. And without ony faute they ſhal neuer de

parte from that house.

¶ The conclusyon of this Journey.

For this gospell all the assystentes begamne to laughe myghtely / & in effecte they lefte theyr syttynynge and prayed ryghte moche Dame Cranstyne of the croke for the grete actoryte of her gospell / and semblably all the doctoures les and the wyse and prudent wyues whiche hadde gloſed vpon the chappytres so honourably after the pollylles that none myght not expose them better. ¶ I rose vp from my place halfe wery and alredy somone dof the mellangere of god Morpheus for to go and take my reste / but before my departynge I wolde se & beholde whome they wolde chese amongest them for to rede the gospel vpon the morowe as the other hadde done. The wyues then hauynge lefte al theyr laughynge sayd that it was tyme for to chese the lady that sholde succede vpon the morowe. So they dyd chese with a comon accorde dame Abunde of the ouen / that di de accepte it benygnely / and promysed that she wolde do all that were pollyble. After this eleccyon of dame Abunde of the ouen. I departed the moost secretely ꝑ I myght for they beganne to babyll so myghtely that they toke noo kepe of my departynge.

¶ Here folowethe the contynuacyon of the gospelles of dystaues / made the wednesday at myght by dame Abun de of the ouen.

Upon the wednesday at the houre accustomed came and assembled all the wyues the whiche were accustomed for to come thider to here ỹ lecture and redynge / and there came with thē dyuers other as wel ponge as olde that hadde not ben there before / by the Instruccyon of theyr neyghboures. And they thus assembled came dame Abunde of ỹ ouen that for that nyght had ben establyssyed for to rede her gospel so as she dyde. But before that I procede to the chappytres of the same I wyll wryte of her estate and maner. It is trouthe that in her ponge aege she was a chappe woman of lecherye all by tayle / and thenne afterwarde she helde a kaye shoppe at bruges amonge ỹ marchaūtes

she had ben a fayre wyfe in her yonge aege / but the wyne and the good morselles that she had eten had made her so fatte that she was also brode as longe / she had studyed at Parys by the space of seuen yere in the college of Gletygne / from whens she broughte many a perfounde sycence / Shee then comen vente and sat her downe in the syege determyned / and after scylence made she began for to speke in this maner.

¶ The fyrst chappytre.

¶ For the fyrste chappytre of my gospell I assure you that he that pylleth bytwene two houses or agaynst the sonne / knowe that he shall haue sore eyen. Gloss. Mayth Beautrise Boulette I thynke better that ỳ sykenes cometh of to moche drynkynge at the fountayne of loue.

¶ The seconde chappytre.

¶ For to kepe them that they fall not in to the palsye / they must absteyne them from etynge the hedes of cattes or the flesshe of beres. Gloss. Mayth dame Berte with the shorte hele I thynke and byleue that for the palsye of the raynes one must kepe hỳ from lyenge on his backe / ye the wyues and the men the contrary.

¶ The thyrde chappytre.

¶ Who that pylleth agaynste a chyrche / or there as fyre is made it is grete meruayll but that before his dethe he fall in popelysye / for at the leste he shall haue the grauel. Gloss Certaynly sayd Jaquemyne Galors that had serued the curate longe tyme I assure you that he that pylleth thus / or dothe his necessyte agaynst the churche that the holy water that he receyueth on sonday can not helpe hym against the thondre for that weke.

¶ The fourth chapytre.

¶ Yf a woman apperceyue a wulfe folowynge her/she ought to trayle her gyrdell after her in sayngе/kepe the wulfe that the moder of god smyte the not/and anone all confused he shal retorne agayne. Glose. Jone the sauage saith that yf ony se a wulfe before that the wulfe se hym/he hathe no power to do hym ony hurte/and in lyke wyse ỹ persone of the wulfe.

¶ The. v. chapytre.

¶ Whan the lorde or the lady of a house is seke/and that a rauen cometh and cryeth vpon the chambre where as the pacyent lyeth it is sygne that he shall deye of that sykenes Glose. Mehalte boone redy sayth to this purpose that whā a pye cometh and chattreth vpon the chambre it is a good sygne that the pacyent shall haue his helthe.

¶ The syxte chapytre.

¶ Whan the chyppynge wynde bloweth/the wyse wyues and good housewyues ought to cutte the ende of the ryght ere of her yonge calfe and calfe the same pece agaynste the wynde/to the ende that he growe and amende as he shall do. Glose. Certaynly sayd Marope the brente cheke Jbyssyue that who wolde promyse to saynt Bartylmewe the ryght horne it sholde suffyse.

¶ The. vii. chapytre.

¶ My good neyghb[illegible] I wyll tell you in this chapytre one of the grettest lect[illegible]t euer I lerned in Dauoye/That is for also true as the gospell that whan some tempest dothe aryse in the ayer we oughte anone to make a fyre of foure staues of an alle tree in crosse wyse aboue the wynde and thenne afterwarde make a crosse vpon it/and anone the tempest shal torne a syde and come not at your

goodes. Glose Baudyne cammse sayth well that in the cõ
tree of Sauoye ben dyuers vyse women for to make fay
re or foule weder they ben maystresses.

¶ The. viii. chappytre.

¶ Whan the semawes feleth the tempest moue in the ayre
and that they flee and crye vpon the water all softely / it is
sygne that it shall be rayne withouten ony tempeste / but
whan they be styll withouten ony noyse they doubte right
strongly the thondre and the tempest. Glose. To this pur-
pose sayth Mabylle Jolyette that whan the swannes or ỳ
geese bayneth or plongeth them in the water / knowe for cer
tayne and without ony doubte that the weder shall chaun
ge and rayne that daye.

¶ The. ix. chappytre.

¶ Whan one hereth dogges houle and crye he ought for to
stoppe his eres / for they bringe euyll tydynges / and to the
contrary one ought for to herken and here a hors nye and
crye. Glose. Magnon broquette sayth in approuynge thys
artycle that whan one hereth the wulues houle and crye / e
uery body ought put them in good estate and holde it / for
it is sygne of grete pestylence and mortalyte to come by fa
myne and warre.

¶ The. x. chappytre.

¶ Whan ye se the wulues come and seke theyr praye nere
the vyllages or within the vyllages it is sygne of a dere se-
son. Glose. Jsabell basket sayth vpon this texte that whã
hertes and hyndes or buckes or does cometh & pastureth
be syde the vyllages and nere the houses it is a vyght good
sygne of multytude and haboundaunce of all goodes.

¶ The.xi.chapytre.

¶ I saye to you for a gospell that none that wyl wynne at the dyse or cardes sholde sytte hym downe & torne his backe towarde the mone / in what place someuer it be at that tyme / but ought for to torne his vysage / and yf he doo the contrary he shall neuer ryse withouten leysynge. Glose. Mychelette hochue sayth to this purpose that who wyll wynne at the cardes by daye he must do the contrary for he must torne his backe to the sonne.

¶ The.xii.chapytre.

¶ I tell to you for a trouthe my neyghboures that whan one putteth clene shetes vppon a bedde the aungell of god reposeth hym therin tyll the tyme that one haue farted / or fysted therin. Glose. Maryon foule hole sayth that as sone as the aungell is departed out of the bedde the deuyll entreth stynkynge and vnhoneste wherof oftentymes sourdethe grete noyse bytwene the man and the wyfe.

¶ The.xiii.chapytre.

¶ He or she that receyueth holywater on sondaye at ỹ chirche at the hye masse the deuyll cursed and desloyall in all ỹ weke may not tempe hym or her / nor approche nere them by seuen fote lengthe. Glose. Berte the gentyll sayeth that who that receyueth not holywater euery sondaye ỹ deuyll maye be inuysybly vpon his sholder nyght and daye / and who that receyueth it not of ỹ hande of a preest knowe for certayne that it hathe no strengthe nor vertue.

¶ The.xiiii.chapytre.

¶ He that dothe often blysse the sone and the mone / ỹ sterres hys goodes shall multeplye double. Glose. Jollyne sonedy sayth that who that at his goynge to bedde saludeth ỹ sterre poucynyere / it shall not be possyble for to lese ony of theyr chekyns or hennes / and also they shall multeplye ye

¶ The thyrde chappytre.

¶ He that knoweth carnally his gossep at his requeſt may neuer entre in to paradyse yf his godsone doo not with his good wyll the penaunce fyrste for his godfader and after for his moder. Glose. Tryllyne the sauage sayth that who that weddeth his gossep neuertheleſſe that they be Joyned togyder carnally yet it thondreth or maketh some orage eyther by londe or by water.

¶ The fourth chappytre.

¶ Who someuer knoweth a nonne carnally / or a woman byoled and deflored by copulacyon of a man of relygyon / or seculer preest knowe for certayne that they shall all dye an euyll dethe and with gretter payne and doloure than ꝑ other folke. Glose. Fyllette ꝑ strayte sayth that yf of suche accomplyſshynge come ony chyldren they be enclyned vnto many euylles and fortunes.

¶ The. v. chappytre.

¶ A preestes hoore the whiche perseuereth alwaye in her synne vnto the dethe knowe for also true as the gospell ꝑ she is the deuylles hors and it behoueth not to pray for her in ony maner. Glose. One amongest them sayd the whiche knewe that artycle that the synne myght be forgyuen by ꝑ prayers of the preest and by the chyldren that they haue to gyder notwithstandynge that comunely they make an euyll ende.

¶ The. vi. chappytre.

¶ Yf a seculer preest or another man of relygyon knowe carnally a wedded woman he shall neuer haue pardon of the synne tyl that he haue impetred pardon of her husbande agaynst the whiche he dyde offende so greuously. Glose Certaynly answered an olde matrone of fyue score yere /

¶ Yf that a close haue plente of sheepe that hathe dyuerse lambes/after that the dysme is all payed/there is one presented euery yere to the wulfe/for certaynlye he wyll take one but yf they be well watched. Glose. Emmelote of glay sayth to this purpose that who dothe not presente a lambe to the wulfe in the honoure of the lambe of god/knowe for certayne that there shall be many dyrty arse in the yere.

¶ The.xix.chappytre.

¶ Who that gadreth herbes for the pot on the saterdaye after none for to sethe on the sonday to ete/there happeneth lyghtly to them that doo it the euyll that is called the wiam of our lady. Glose. Jennet shorte heles sayd that it happesned euen so to her in her yonge aege/but a yonge phy spcyā dyde hele her softely ynoughe within a shorte space.

¶ The.xx.chappytre.

¶ Whan a man is all redy for to mounte on hors backe he oughte not to take his swerde in no wyse of ꝑ hande of his wyfe/nor no pece of harneys/for at his nede he maye not in no wyse defende hymselfe. Glose. Sayd one of the allys tentes named Angelyne greue gowne that it happened euen so to her fyrste husbande/for as he rode by nyghte/he sawe by the lyght of the mone beside hym a gobelyn that was on one syde of ꝑ waye/but he coude neuer drawe out his swerde that I had gyuen hym for the hast that he had to flee.

¶ The.xxi.chappytre.

¶ He that pysseth agaynst the sonne he becometh in his ful aege grauellous/and it engendreth the stone. Glose. I beleue sayd Jenyken that the grauell cometh soner of drynkynge of troubled wyne/or other troubled drynke/and especyally for to ryde without a sadle.

¶ The conclusyon of this Journeye.

After this gospel dame Rounde of the ouen held her peas / for it was not possyble to her for to procede forth in her lecture for the murmure of the allystentes and spynners togyder. neuertheles whan that scylence was obteyned they thanked ryght gracyously dame Rounde of the ouen for her good and true gospelles promysynge that they wolde not put them in a caues ere / but wolde put them in fayre verthoryke termes / and publysshe them all aboute theyr progenye / to the ende that from generacyon to generacyō they were contynued and augmented. Upon this they began for to ryse vp euerychone and take theyr dystaues and spyndelles / with whorles aprons and flaxe and al theyr instrumentes that apperteyned to theyr arte of spynnynge for to retorne vnto theyr houses. And then I trulled vp al my gobbettes for to go and take my rest / for mydnyght approched. / They after dyuerse reasons dyde chese dame Sebylle of the marreys for too rede vppon the morore at the houre accustomed / whe rof they were ryght gladde / and in the meand whyle I pycked me to bedde.

¶ Here after enseweth the conteynynge of the gospelles redde by dame Sebylle of the marreys the thursday at nyght.

The thursday by tyme ene. vi. or. vii. at nyght assembled a grete sorte of matrones that were accustomed for to be there / with dyuers other that had not ben accustomed for to be there / and all for to here the gospell of dame Sebylle of the

marreys. ¶ Dame Sebille the whiche was of grete polle came in the company of dyuers of her knowledge and sat her downe for to procede forth ꝑ night as she ꝑ was ordeyned to do the office/ but or that I reherse ony thynge more I wyll tell you of her estate and conuersacyon. ¶ This Sebylle was by her grandame comen out of Sauoye of a countree that is named vaulx / where out came fyrste the vaudoys/ of the whiche lygence she hadde reteyned a grete parte/ she was of the aege of. lvii. yere/ small and longe / & also she named herselfe a gentylwoman bycause of vaulx/ And in what place or assemble that she was in she had alwaye the last worde for to make conclusyon/ and so she to be alwaye auauntage/ for the whiche cause there came dyuers wyues whiche had not ben there before. Dame Sebylle then sette in her syege after syglence obteyned she began her gospell thus.

¶ The fyrste chappytre.

¶ Who wyll that his chyldren be no cowardes/ it is expedient that as soone as the chylde is baptysed that the fader make hym to handle his swerde or his glayue with his ryghte hande and he shall be all his lyfe more hardyer. Gloſe Dame Alyx of the marreys her syster sayd that whoo maketh a preest to rede vpon the chylde the gospell of the thre kynges/ or the orayson of saynt Charlemayne / he shall be hardy and victorious.

¶ The seconde chappytre.

¶ Whan two ponge folke sone or doughter be to take vp a chylde/ the preest ought to put hym betwene them/ for yf it happened that the one toke the other by maryage/ there sholde neuer be peas betwene theym. Gloſe. A matrone ꝑ was there sayd that it was true / and more ouer sayd and they had ony chyldren they sholde make a noughty ende.

ewyes the double.

¶ The.xv.chapytre.

¶ He or she that in the mornynge at theyr vprysynge maketh the sygne of the crosse/and washeth his handes or he departe out of the house/the deuyll shall haue no power to greue hym that daye/and yf he do it not what someuer laboure ꝑ he dothe it shall not multeplye. Glose. To this purpose sayd Katheryn fendu that who someuer maketh not the benedycyte to be sayd at his dyner/ꝑ deuyll inuysybly sytteth at the table and eteth and drynketh.

¶ The.xvi.chapytre.

¶ Whan ony woman bereth her capons to the good towne for to sell or some other thynge/yf by aduenture she do the on her ryght sho fyrste in the mornynge it is good hap for to sell well. Glose. This thynge hathe happened me ofte sayd Jone/and more ouer I haue often hadde my fastynge by the way/of whiche and my husbande had knowledge of it he wolde not be contente.

¶ The.xvii.chapytre.

¶ Whan a woman entreth in the mornynge in to her stable for to mylke her kyen or gotes/yf she saye not god saue you and saynt Bryde lyghtely the kyen dothe stryke with theyr hynder fete and casteth downe the potte/or the pale with mylke. Glose. At these wordes rose vp an olde wyfe ꝑ whiche had but one eorthe in her heed/and sayd on hyghe in the audyence of theym all/that whan the calues wyll not drynke at the ponde/nor els where it is sygne that the bull that engendred them had but lytell loue to the moder.

¶ The.xviii.chapytre.

this artycle I byleue well for god may neuer vpon the ryght of another/and after he pardonneth the ryght of the partye sake.

¶ The.vii.chapytre

¶ Yf a man maryed enhabyte with the wyfe of his neyghboure he closeth the gate of paradyse hym selfe/and shal neuer entre knocke he neuer so harde. Glose. Margot clapete sayth that it shall neuer be opened to hym tyll he haue obteyned pardon of hym that he dyde the offence to.

¶ The.viii.chapytre.

¶ Whan the preest hathe songen masse and that some folke go and kysse the auter/ they ought not of all that weke kysse no woman yf they be maryed. Glose. Certaynly and for a trouthe quod an olde spynnet they that doo agaynste this artycle shall not fayle to haue the toothe ache or the hede ache.

¶ The.ix.chapytre.

¶ Whan a woman with chylde bereth her chylde moost on the ryght syde/and that she ete gladly venyson and wylde foule/and that she here gladly speke of tourneymentes and Justynge/knowe ye that she bereth a sone. Glose. Mabyle fayre face sayth that whan a woman bereth vpon her lefte syde and that she appetyteth daunces & sowne of Instrumentes/it is a doughter.

¶ The.x.chapytre.

¶ Yf a woman with chylde desyre to knowe what she bere the here her speke & by her selfe ye shall knowe it/for whan she demaundeth what fruyte she bereth/yf ye saye a fayre sone & that she blusshe not rede knowe for a trouthe that it is a doughter. Glose. Sayth Laurette the serye that yf a woman with chylde trede soner vpon the ryght fote than vpon the lefte fote/she bereth a sone withouten fayle/and

yf ſhe do the contrary it is a doughter.

¶ The.vi.chappytre.

¶ Whan a man engendreth naturelly a chylde/yf he myghte thynke than on the tyme to come/& that he thoughte how after the dede he fyndeth hym dyſpoſed/other Juge than hymſelfe there neded not/for whan the man engendreth a ſone he chaungeth but a lytell/byeauſe that he engendreth his ſemblable/but for to engendre a doughter ꝑ us oute of his complectyon he fyndeth hymſelfe ſtrongly altred for two or thre dayes...Gloſe.Parette Galoys ſayeth ꝑ incontynent as a woman hathe conceyued a chylde male the fyrſte thre monethes ſhe is meſely wel ynoughe at eſe/but the other fyve monethes ſhe hathe moche grete doloure more than with a doughter/neuertheleſſe the fyrſte thre monethes the doughter greueth her moche to ſuffre.

¶ The.xii.chappytre.

¶ Whan ye ſe the hennes gader vnder a pentous knowe that the weder ſhall chaunge and torne to rayne ſhortelye Gloſe.Syth that we be entred to ſpeke of hennes ſayd emnelyne trumelyere I ſhall tell you grete meruaylles/for whan ye wyll haue your hennes copped vpon theyr hedes for alſo true as we be here ye muſt take a copped ſacke and ſet the henne therin with her eggꝭ and let her ſyt on brode in the ſacke and her cheſkyns ſhall be all copped on theyr hedes.

¶ The.xiii.chappytre.

¶ And whan ye ſe the fyre brenne in your chymney make a mowe at it and for alſo true as the goſpell it ſhall quenche and go out.

¶ The.xiiii.chappytre.

¶ My frendes and neyghboures whan ye goo to the wedraght beware that ye wype not your ars with leues/and for also true as the gospell ye shall neuer haue the lykenesse of saynt wulfe of feuyllaye. Glose. Collette shorte heir said that she dyde it ones/but she myght not endure no where for ytchynge of the ynne syde of her thyes/wherfore I beleue that the deuyll is is the herbes.

¶ The.xv.chappytre.

¶ Whan a chylde is borne before that he be baptysed beware that ye bere hym not vpon your lefte arme/for than shall he be lefte handed all his lyfe. Glose. Martyne soone redy sayth to this purpose that yf ye make your husbande torne his face toward the oryent whyles that he dothe the dede of loue and yf there be ony generacyon it is a sone.

¶ The.xvi.chappytre.

¶ Who that loketh in a glasse vpon the nyght for also true as the gospell they shall se the cursed theefe/and yet ye shal not ware more fayrer but more fouler. Glose. Belette Camuse sayeth that there ben glasses at Bruges the whiche ben naturall/and rendreth the folke that loketh therin all browne/but they haue an euyll brethe.

¶ The.xvii.chappytre.

¶ Who that wyll be victorious in warre and batayll/or happy and fortunate in marchaundyse/let hym put on his sherte in the mornynge the contrary wyse/and for certayne and for a trouthe he shall be ryght happy and fortunate Glose. Quod dame Wrynchefyste this rule is true without ony faute/so that the warre be not agaynste his wyfe or his loue/for there he may no whyle resyste/but lese all incontynente.

¶ The.xviii.chapytre.

¶ Whan a woman hathe her cocke feble & nyce/ she muste gyue hym garlyke to ete/ and anoynt his creſt to the ende that he become more ſtronger and more bygoyous/ and alſo he ſhall kepe the better his ryghtes towarde the hennes Gloſe. Who that may fynde ſayd Marote wydred ꝑ herbe that awaketh the nyce huſbandes I wolde gyue al that I haue to my ſmocke/ and yf I ſholde goo and begge my brede.

¶ The.xix.chapytre.

¶ Who that wyll nouryſſhe and bringe vp lytell dogges without grete growynge/ he ought to waſſhe his handes in the mornynge in a grete quantyte of water/ and in that ſame wete the brede that is gyuen to the dogges/ and gyue them the water to drynke/ and for a trouthe they ſhall neuer waxe more. Gloſe. I byleue well that it is ſo/ but alas gracyous dyde nouryſſhe them in a pot/ and they myghte not growe greter than the pot was.

¶ The.xx.chapytre.

¶ Whan a wyfe dothe ryſe on the nyght for to pylle/ and that ſhe ſtryde ouer her huſbande knowe that and he haue ony of his membres ſtyffe that it ſhall waxe ſofte yf ſhe retorne not theder as ſhe had ſtraden. Gloſe. Marote ployar de ſayth that and it be after the fyrſt cocke crowe ſhe maye retorne where ſomeuer it ſhall pleaſe her without ony prejudyce.

¶ The.xxi.chapytre.

¶ For certayne my neyghboures and frendes whan ye here the wynde blowe ſtrongly/ knowe for trouthe that it is ſygne of treaſon/ or at the leeſt of euyl tydynges. Gloſe. It is a thynge that is oftentymes proued/ wherfore all the examples were to longe to reherſe.

¶ The.xxii.chappytre.

¶ Whan a man rydeth vpon his Journey and yf he mete a woman ſpynnynge it is a ryght cuyll ſygne / wherfore he ought to retorne and ryde by another waye. Gloſe. Jaket Jokelis ſayth that and yf the wyfe wyll hyde her rocke in her lappe or behynde her / it can not empeſche hym / but yf by aduenture he fall of his hors he may hurte ſome of hys membres.

¶ The.xxiii.chappytre.

¶ I saye to you for concluſyon / and for alſo true as we be here that yf ony woman wyll that her huſbande / or her paramoure loue her well / ſhe ought to put in his ſhoo a lefe of brekens that had ben gadred on ſaynt Johãs euen wholes that they ynge none / ſo that it be in the lefte ſhoo / and without faute he ſhall loue her meruayloully.

¶ The concluſyon of the thurſday.

¶ At that concluſyon began all the olde wyues & the yonge that were there preſent to deuyſe togyder and make a grete murmure as all abaſhed of the noble actorytees and true goſpelles that dame Sebylle had expoſed to them & promyſed well amonge them that they ſholde reteyne theym and imprynte them in theyr memorres / for they dyde holde them for good and holy. It dyſpleaſed me moche that I myght not haue the company of ony man for to laughe & paſſe the tyme / for certaynly the countenaũce and manere of them was ryght ſauage and ſtraunge / and to my thynkynge it ſemed them that all the worlde ſholde be gouerned by theyr conſtytucyons and wordes. Nowe herken to me ſayd one of the croked matrones that was named mabylle of ỹ chyfte / my frendes & neyghbours it is thurſdaye to daye / and the gretteſt daye of roſt in the weke: wherfore

it semeth me that it sholde be good that we made amonge vs all togyder a lytel Joyous banquet for to refresshe our vnderstandynges with and our spyrytes. And especyally for to feest & reioyse our wyse doctouresses that vnto this tyme hathe instructed and admonested vs of the noble doctryne the whiche here after without en ony doubte shall be perpetually prayse and honoured / and parauenture we shal come to haue dompnacyon ouer the men / what say ye Certes sayd one of her neyghboures that was a ryght godde gossep / and knewe well for to flee by nyght named The halte ploarde I shall tell you / there was neuer woman that sayd better to my thynkynge. I wyll goo to my house secretely whyles that my husbande ploarde slepeth / and shall bryngе a dosen egges with me. Another sayd and I shal go and fetche floure and butter for to make pancakes with / and I take vpon my conscyence that ỹ vyllayne Jo kesus my husbande shall not ete one morsell. Then answered an olde matrone named florette of ỹ felde. And I shal go and fetche a grete quarte of swete wyne / for yet haue I spared foure or fyue pence wherof my husbande cuyl redy knoweth nothynge. Now by let euery body do theyr dylygence and put payne to do theyr deuoyre / then there was one the whiche sayd that she wolde dresse the mete. The whyles that they were thus empesshed & besy / & thoughte vpon none other thynge but for to accomplysshe theyr desyre I departed the moost secretely that I myght / and wout ony leue I wente vnto my reste. Of the good chere ỹ they made for to tell you trouthe wout ony lesynge I can not tel you / saue that whiche was tolde me / but there is no thynge worthy to be put in memoryе / for in that banquet was soo many reasons without effecte that it is not possyble to wryte them.

¶ The contynuacyon of the Journey of frydaye made by dame Gonbarde the face.

WHan it came vpon the frydaye at the houre accustomed/and that ỹ olde matrones & neyghboures of all sortes were there arryued and comen/before that dame Gonbarde ỹ face was comen for to procede in her syege/they began for to deuyse amongest them of the good chere ỹ they made ỹ nyght before after my departynge/wherby I knewe somwhat how they hadde done/themne sayd Mabylle of

the clyfte to Flozette of the grene/ Jhesu neyghboure how ye dronke yester nyght/ J byleue that ye dyde it bycause ꝑ ye wolde slepe the better/ ye touched well the thyrde pynte J thynke wel sayd Flozette/ foꝛ it was longe ago syth that J had so good a nyght/ foꝛ the dremer Jokesus my husbãde dothe me no good but slepeth alwaye/ foꝛ it is.ix.dayes syth that he touched me/ wherfoze J byleue that he hathe made some bowe to some saynt/ cuyll myght he thꝛyue foꝛ his sparynge of me/ but syth that we haue tyme foꝛ to deuyse/ how dyde Mehaulte ployarde make herselfe dronke it semed that all was hers/ and foꝛ to make it shoꝛte there was but foꝛ her aloone/ it were good foꝛ to knowe ꝑ ꝑ she dyde not waken her husbande ployarde whan she wente to bedde. Aha answered mehaulte foꝛ the loue of god lette hym slepe in peas/ foꝛ he is nought from hens foꝛthe/ that colde Joye maye ye haue of hym. And howe sayd a ꝓonge mayden that was there. Dame mehaulte you that is soo olde and so aũcyent wolde ye yet wynche/ and is there ony slyffe bayne in you yet. At those wozdes dame Mehaulte set her handes in her syde/ and in grete anger and felonye answered her that it was true that she hadde yet a grene bayne/ and that she was not soo olde but that she myghte lye vpon her backe/ and that one ought foꝛ to take hede to the good wyll of a body/ and yet thanked be god the butter melteth in my mouthe/ notwithstandynge that J maye cracke no nuttes/ foꝛ she had but one tothe. Then came dame Gonbarde the faee foꝛ to begynne her gospell/ at whose comynge was made scylence/ but that was with grete payne/ foꝛ dame mehaulte was so cuyll contente bycause ꝑ she hadde ben called olde/ and yet she had but.lxxvu.yeres that she coude not be appesyd in no maner. Neuertheles they ꝓayed her so moche that she helde her peas thanked

be god. Soo I toke my penne and paper for to wryte that
wiche she sayd/but or that I prosede to her chappytres I
wyll tell you what was this doctouresse dame Gonbarde.
She was by her moder syde of Querne/and by her fader
syde of Dymont/she was of a symple countenaunce befo-
re the people/for she named her a gentylwoman/but and
ony body hadde loste ony thynge she medled her for to ens
sygne them to it/and yf some had had ony nede of a wens
che/she wolde haue done hym pleasure for gracyous wyne
and this was the pratyke that she beled moost with.
Whan she was sytten downe and that scylence was made
she began her gospell in this maner.

¶ The fyrst chappytre.

¶ Now sayd dame Gonbarde let be all ryot and debate/&
let vs begynne for the honoure of the fryday that is to day
for to speke of the holy sacrament of maryage/for I haue
ben seuen tymes wedded/but this notwithstandynge yf ỹ
eyght came to me and that he be to my paye/yet he sholde
be receyued gladly/and for to be welbeloued of him I wol
de make hym ete a salade of herbes that sholde be gadered
on saynt Johans euen at none/and for trouthe it shal not
be possyble to hym for to leue me for another that is moze
ponger than I am. Glose. Said Belotte the browne vnto
this purpose that yf a wyfe put in her husbandes ere the fe
ders of a capon that had brought vp ponge chekyns/and
of the heere of the ryght fote of her dogge/and of the heer
of her cattes tayle/he may neuer forgete the loue of her.

¶ The seconde chappytre.

¶ Yf that a woman wyll be mayster ouer her husbande/
and that he shall not bete her/she must take all his shertes
and whan the paryssheprest redeth the passyon on good
frydaye put them vnder the auter/and make hym put one

on the fondaye en fieldynge / knowe that also longe as it is on his backe he shall be gracyous and meke to his wyfe.

¶ The thyrde chappytre.

¶ Yf a woman wyll haue her husbande to loue one of her chyldren better than another / let her make hym ete a pece of the eres of her dogge: and the chylde the other halfe: and they shall loue soo fervently togyder that with payne they maye be one from another.

¶ The fourth chappytre.

¶ Yf a woman wyll that her husbande loue all her chyldre out of mesure / let her take of the wyne of all her chyldren / with fayre and clere water / & make hym wasshe his handes and his face therin or ever he yssue oute of the house / & withouten faute he shall loue them out of mesure.

¶ The. v. chappytre.

¶ Who that wyll preserue his dogge from beynge wode. gyue hym to ete every daye in the morynge a morsell / or twayne of the propre brede that ye take at the churche vpō sondaye / and yf that he refuse it for trouth he is evyl dysposed. Glose. Marotte pylle sayth that who wyll not that the dogges barke at hym nyght nor daye / let hym haue alway a good pece of rosted chese with hym and gyue them to ete of it in sayngе vnto them. In chamo et freno all a longe / & for certaynte they shall lette you alone / ye and yf they were stedde madde.

¶ The. vi. chappytre.

¶ The woman that desyreth that her kyen maye gyue as moche mylke as them of her neyghbours / she ought for to rubbe her vessell well in the whiche she receyueth the mylke with good herbes that hathe ben gadered vppon saynt Johannes euen whyles that they synge none. Glose. I by leue sayd Jenettte with the grete lyppes that who wolde

put the forsayd herbes that had ben gadered vppon sayne
Johannes euen vnderneth the doze of the stable where as
the kyen dothe lye/in sayngе vnto them god saue you and
sayne bryde that they shulde gyue alwaye from well vnto
better.

¶The.xii.chapytre.

¶Who that wyll haue bothe wynter & somer fresshe but-
ter of theyr kyen/they ought whan that they be in shalour
to lede them before the bulle/and let hym smell at them wt
out ony touchynge/and then lede the cowe thryes aboute
the bulle/and after let hym lepe her/and ye shal haue fres-
she butter all the yere longe.

¶The.xiii.chapytre.

¶Whan that a woman grete with chylde stryueth ouer a
male/yf that it be a sone he shall haue grete membres and
harde/and yf it be a doughter she shall haue grete lyppes/
and rede/as well beneth as aboue.

¶The.xv.chapytre.

¶The woman that wyll not lese her good catte ought for
to anoynt her foure fete with butter by thre nyghtes/and
she shall neuer departe from that hous for a trouthe and a
certaynte.

¶The.xv.chapytre.

¶I tell to you for also true as the gospel that yf a persone
ete of the beest that the wulfe hathe strangled/and of the
whiche parauenture he hathe eten/with grete payne may
that same persone gyue vp the ghoost but yf that the wulf-
fe were fyrste deed. Glose. At the leest he maye not spcke of
a longe tyme sayd Belette the hornd/yf that he make not
his offrynge to sayne wulfe.

¶The.xvi.chapytre.

¶ Whan one seeth a whyte religyous goo or ryde by the waye none ought for to go that waye bycause of the foule weder that happeneth often to them. Glose. Some wyse women sayeth that it is an euyll sygne for to encountre a whyte monke in a mornynge/but for to encountre a blacke monke it is a good sygne so that he haue no whyte.

¶ The.xii.chappytre.

¶ Whan that a bryde gothe from her house to the chirche for to be wedded/the best prayer that is gyuen to her abydeth to her profyte/so that she thanke incontynente the gyuer therof/or elles the prayer auayleth nothynge. Glose. Then sayd Perrette blewe that whan she wente to ỳ chirche for to be wedded to Janot blewe myne aunt salued me and prayed god for to sende me good and harde encountre wherfore J thanked her/but it happened to me all otherwyse/for J founde it so softe that one haue boundemyght it at ỳ tyght knotte/that colde Joye haue it.

¶ The.xiii.chappytre.

¶ One ought neuer to sette the hennes on broude vpon a fryday/for lyghtly the chekens that cometh of them is deuoured by wylde beestes and foules. Glose. Certaynly sayd martoye of the clyfte J haue often herde saye ỳ one must kepe hym that he set not the henne on broude whan ỳ mone chaungeth nor a daye after/for ỳ chekyns that cometh of them hathe neuer good ende.

¶ The.xiiii.chappytre.

¶ Whan that a womans throte dothe ytche it is sygne of good tydynges ỳ she shall go to some weddynge/or some churchynge to make grete chere/but whan her hced dothe ytche it is all the contrary/for she maye happen to bette of her husbande. Glose. Perrette longehede sayth ỳ whan a mannes throte dothe ytche that he hathe afore tymes be

ten his wyfe it is sygne to hange.

¶ The.xv.chappytre.

¶ Whan one seeth plente of backes flee aboute a house it is good for to dyslodge be tymes. for it is a grete sygne that fyre shall be put in it shortly.

¶ The.xvi.chappytre.

¶ Who that leueth theyr table clothe spredde all the night on the table/and that the myse come and ete the crommes of brede by nyght/who someuer eteth on that on ỹ morow his tethe shall become blacke and soone after rotte. Glose. Marroye with the gylted mouthe sayth to this purpose ỹ who someuer eteth hote potage and especyally fourmente shall haue theyr tethe blacke.

¶ The.xvii.chappytre.

¶ Whan a chylde is newely borne yf it be a sone/he muste be borne in to the felde/and put his fete agaynste his breest and for a trouthe he shall neuer make an cuyll ende. Glose. Then Emenye fauuele sayd to this purpose that whan a woman is delyuered of a doughter/she must be set vppon her moders breest in sayngе/god make the a good woman and she shall neuer haue shame of her body.

¶ The.xviii.chappytre.

¶ Whan a woman lyeth with her husbande and that she wolde sooner haue a sone than a doughter/it behoueth her for to holde her handes close whyle ỹ her husbande dothe the werke of nature/& for a trouthe she shall haue a sone Glose. Some auncient matrones mayntayneth that who that wyll make a sone it behoueth to make hym in the morynge by daye/and a doughter at euen by nyght.

¶ The.xix.chappytre.

¶ A woman that wyll haue small chyldren / whyles ꝑ she bereth hym she ought to bre̅e her fast in the mornynge w̄ a toste of whyte bred in wyne / and without ony faute the chylde that she bereth shall be lytell. Glose. Sayd a matros ne that was there I byleue better that the lytell chyldren ben sooner engendred in the defaute of ꝑ mone than other wyse / for customably the men ben than in defaute.

¶ The .xx. chappytre.

¶ My good frendes & neyghbours yf that ye wyll knowe yf a woman be with chylde / cause her to make water in a basyn / and then lette her put a locke or a heye in to it / but a locke is better / and let the locke abyde therin thre or foure houres / and then empte ꝑ basyn and take out the locke / & yf that ye se that the pryntes of the locke abyde in the basyn knowe for a certaynte that the sayd woman is with chylde right grete.

¶ The conclusyon of the Journeye of Frydaye.

For this last glose sourded grete tumulte amō ge the wyues that were there assembled / also well of laughynge as of spekynge all togyder and it semed none other thynge but a market where as is but he ha without ony ordenaunce / and without ony herkenynge the one of the other / nor abydynge the ende of theyr reasons. Wherfore whan I sa we that murmuracyon I rolled vp my paper / & stopped myn ynkehorne and put vp my penne / and arose vp thyn kynge for to stele awaye secretely from them / but anone I

was apperceyued of some of them the whiche retayned me and made me abyde by force/ for the whiche cause they made a lytell sylence/ that endured but a whyle. In the whyche they prayed me all togyder that I wolde retorne vpon the morowe with them at the houre accustomed/ to the ende for to encheue and make an ende of theyr entencyon/ & the thynge the whiche was so wel begonne/ and for to put in wrytynge the residue of theyr gospelles ỹ dame Berthe the horned that was the last assembled sholde make/ wherevpon as they ought for to conclude and make an ende of theyr artycles. I consyderynge the comon prouerbe that sayth/ Who serueth and maketh not an ende leseth his mede/ yde vttre vnto them theyr requeste lyberally. And after that I had taken my leue gracyously of them I went vnto my chambre for to take my rest. For my heed was gretely emsty bycause of the folysshe reasons that they babeled vnto me in suche wyse that myn vnderstandyng coude not comprehende them. So I lefte them there trussynge theyr bagages and wente me to my bedde.

¶ The contynuacyon of the Journeye of Saterdaye.

The Saterdaye at nyght aboute sype of the clocke after the salue of our lady/ and that I hadde taken a lytell shorte refeccyon/ as wel for the honoure of the daye as for ỹ affeccyon that I had to se and here to what ende they wolde take con

clusyon of theyr goſpelles/and after whan I hadde taken my gobettes/bothe paper/pēne/and ynke I tranſported me to the place accuſtomed. And I comen thyder ſat me downe in my ſyege accuſtomed. Dyuers of ỹ ſcolers was comen theder alredy that began for to voyde theyr dyſtaues. For they myght not ſpynne for the honoure of the ſaterdaye and of the vyrgyn Mary. I had not ſoiourned there but a whyle whan dame Berthe ỹ horned came accompanyed with dyuers of her frendes and neyghbeures/for to rede her goſpell and contynue as to doo that whiche ſhe

was chosen to do. But or that I procede to her chappetres. I wyll wryte somwhat of her genealogy and yssue. Dame Berthe the horned was of the countree of Leage / & was aboute the aege of fourte scoze yere oz moze / she was doughter vnto Reynarde the horned a merueyllous wyse man / In his tyme he had studyed at tollette in the arte of grammer and geomatrye / and after that he had ben at monpelyer where as he had studyed in physyke / and of that arte he lyued all his lyfe / and dyde enduse dame Berthe therin in the whiche she profyted moche / and lyued therwith afterwarde in Tappynage dyshonestly ynoughe / she then set downe in her syege & scylence obteyned began her gospell in this maner. My good frendes & neyghbours sythe that my tyme is comen that I must make an ende and conclusyon of the werke that by my good ladyes was begonne / I shall treate to my power of the scyence that I haue learned as touchynge physyke / and shall acquyte me the beste wyse that I maye. Wherfoze make ye dylygence foz to reteyne them / foz they ben dygne to be put in the profounde nes of your memozy.

¶ The fyrst chappytre.

¶ Foz the fyrste chappytre I tell you that who that hathe paxes and he fast the fyrste sondaye after that they haue taken hym / knowe foz a trouthe that they shall leue hym.

¶ The seconde chappytre.

¶ He that hathe the feuers tyerces and he bere aboute hys necke with a lytell sylke the hye names bounde / without ony doubte he shall guaryssche.

¶ The thyrde chappytre.

¶ Yf ye haue a husbande rebell the whiche wyll gyue you no moneye at your nede / take the fyrste knotte of a whete strawe / but it must be gadered nere the erthe vpon saynt

Johannes euen whyles that they ryngē none / and put ꝑ in the hepe hole of the coffre / and withouten faute it shal ones open.

¶ The fourth chappytre.

¶ He that hathe the feuer quarteyns / let hym do so moche that he fynde a trayfle with foure leues / and breke his fast foure tymes with them / and they shall leue hym.

¶ The. v. chappytre.

¶ The woman that is syke of the rogeruile let her take holy water and make a caudell therof / and after suppe it of / and for certayne she shall be hole.

¶ The. vi. chappytre.

¶ Dyuers folke speketh of the maladye of the whyte axes the whiche knoweth full lytell what it meneth / for they be twyes as yl as ꝑ feuer quartayns / neuertheleſſe they may be heled with ones drynkynge in sayntt Georges bellell.

¶ The. vii. chappytre.

¶ For to hele feuers contynuelles / one muste wryte ꝑ thre fyrste wordes of the patet noster vpon a sage lefe / and ete it thre mornynges togyder / and they shall guarysshe.

¶ The. viii. chappytre.

¶ Yf a woman doo wreste her fote in suche wyse that it be out of ioynt. It behoueth that her husbande go on pylgrymage to sayntt Martyn for her helthe / and brynge with hym of the wasshynge of sayntt Martyns horse fote / and wyth the same wasshe her fote and she shall be hole.

¶ The. ix. chappytre.

¶ Yf a woman haue the smal pockes / it behoueth that her husbande bye her a blacke lambe of the same yere / and after bynde her in the skynne / and then let hym make hys pylgrymage and offrynge to sayntt Arragonde / and for a trouthe she shall hele.

¶ The.x.chappytre.

¶ yf that a horse haue wrythen his legge or his fote / it behoueth that he ryde hym towarde the preestes house / and cal hym without / and without spekynge to hym retorne agayne / and for a trouthe he shall go as euen as euer he dyde / & without doloure.

¶ The.xi.chappytre.

¶ I wolde tell you meruaylles of horses and of theyr medcyns / but bycause that the men sholde not take them to theyr profyte I wyll holde my pease & speke of other thynges. But neuertheles yet I wyll tell to you that whan ye se a terryble horse that wyll not suffre that they mount vpon hym / or wyl not entre in to a shyppe / or passe a brydge saye to hym in his ere these wordes. Horse also true as the lemman of a preest is the deuylles horse suffre me to mounte vpon the / and incontynent he shall be peasyble and doo all yo it wyll.

¶ The.xii.chappytre.

¶ My good neyghbours and frendes yet I tell you for a trouthe that yf ony man bere vpon hym in some batayll ỹ lytell skynne that he bryngeth out of his moders wombe / knowe that he may not be hurte nor wounded in his body. Glose. Then rose vp an olde matrone amonge them called Jone soone clothed / & sayd herynge them all that yf a man bare vpon hym whan he wente into batayl the hye names whyche ben suche. Late thou go / ferre the holde tho / yf they fyght / come awaye ryght / and thou shalte neuer be hurte in batayll.

¶ The.xiii.chappytre.

¶ I can not witholde me from spekynge alwaye of ỹ thynges to the auauntage of the men / and yet I knowe well ynoughe that they set but lytell by vs / for they holde theyr

parlayment and Jangelynge of vs in the reproche of oure sexe / but knowe that I wyll well yet tell you / that whan a woman hathe newely the axes / yf that she oynte all her condwytes with hony the fyrste thursdaye after that she ha the had them and trembled / knowe for certaynte that she shall be quyte of them.

¶ The.xxiii.chappytre.

¶ Whan ye se ỳ swalowes bylde theyr nestes in some hous se / knowe that it is sygne of pouerte. And yf the sparowes buylde theyr nestes it is sygne of prosperyte and of al gode fortune.

¶ The.xxiv.chappytre.

¶ Also euery tyme and as often as ye make your bucke / & that the caudron is vpon the fyre full of lee / and that the fy re is vnder / the whiche maketh it to boyle and sethe / ye ou ghte not for to saye a my gosslep the lee boylleth / but ye ou ghte to saye that it laugheth / otherwyse al the clother wyl go in to smoke. Gloss. Then answered a wyfe the whiche was not very olde that was all enlumyned with rubyes / It is trouthe and certayne for I knowe it well ynoughe / For vpon a tyme I made my bucke of threde / and my hus bande was there / and I forbade hym that he sholde not saye the lee boyled / and tolde hym yt he sayd it that all our threde wolde become strawes / for all that my husbande coude not kepe hym frome sayngе of it whan he sawe that it laughed / & so my threde became strawe. And I the con sumer durst not saye that it / I had dronke it.

¶ The.xxv.chappytre.

¶ My frendes for conclusyon fynall of my gospell / & for the sondaye ỳ approcheth I wyll tell you a thynge ỳ fewe

men knoweth. I tell to you for a trouthe that the storkes ꝑ
kepeth them in these countrees in somer/and in wynter re
torneth agayne in to theyr countree whiche is aboute the
mount of Synay ben creatures there as we be. For it ap-
pereth that they haue grete reason for whan they haue ly-
tell ones they paye theyr dymes to god. Glose. For to con-
ferme that conclusyon rose vp dame Alexyge the swolen/
the whiche was so olde that it was grete meruayll & sayd
that it was true whiche dame Berthe the horned had sayd
for she had often herde it sayd and tolde of her vncle/that
whan he had ben at saynt Katheryns mount of Synay/&
that in the deserte whan all his felyshyp was deed he sawe
from ferre a creature to the whiche he spake/and beganne
for to aske hym the waye in flemysshe. That creature ano
ne beganne for to answere hym and shewed and taughte
hym his waye: and in dede he wente a grete whyle with hȳ
and tarryed with hym of his countree and tolde hym that
he was a storke here and made his nest in Flaundres vpon
the house of his neyghbour. Clays whiche wolde not byles
ue that thynge prayed hym that he wolde gyue hym a cer-
tayne token to the ende that yf he retorned in to the cōtre
that he myght thanke hym of his curteysye. Then the sto
rke drewe out a ryngē of golde that he hadde taken vp in a
place beside his house and shewed it to hym/and also sone
as Clays sawe it he knewe it well/for it was the propre ꝑ
ge wherwith he had wedded his wyfe. Then the storke gaa
ue hym his ryngē agayne vpon a condycyon that he defen
ded ȳ swyncherde and ȳ cowherde of his house that they
sholde doo hym no more outrage as they had ben accusto
med for to do. And after these promesses myne vncle toke
his leue of hym and retorne agayne to Bruges where euer
syth he lyued so well and so longe that he was grete ꝑe wel

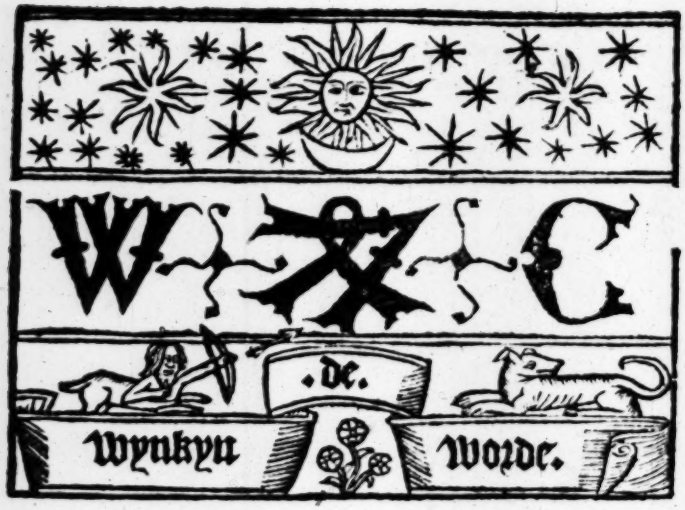
fourtene palmes aboute whan he deyed.

Grete was the laughynge amonge the assystentes that had alredy washed and combed theyr hedes: and wounde vp theyr yarne / and was alredy for to trusse vp theyr gere wherof I was ryght ioyous / for certaynly I began for to be moche wery of theym / bycause that to my semynge all the wordes that they had spoken was without reason / & without ony good sentente as I thought well it sholde be at ye fyrste begynnynge. But for to shewe myselfe not percyall nor also a dyspreyser of theyr wylles I with halfe a ioyous chere abode amonge them to se what ende they wolde make of theyr gospelles and actorytees / & how that I myght take my leue honestly of them for to saue myn honour. It was yet nothynge apperceyued that there was ony desplesyre amongest them / wherfore I put me in theyr syght to ye ende that by my beholdynge of them they myght haue some shame of theyr affayre the whiche was withouten rule or ordenaunce lyke a bataylle that had ben fynysshed. At the last the syre ladyes that had ben the begynners & presidentes all the weke came towarde me / & thanked me gracyously for the grete payne that I had taken for theym / & for my hyre and rewarde they promysed me yf I requyred them for to auaunce me towarde some damoysell / for the whiche I thanked them in excusynge me by myn aege the whiche was sore ronne on / for I abode nothynge but the messanger of god for to call me vnto the ioye eternell / vnto the whiche he bryngе you and me. Amen.

¶ The conclusyon and excusynge of the auctour.

Du my lordes and also my ladyes that this lytell treatyse dothe rede/or hereth redde/take it in palle tyme/praying you ꝑ ye take no regarde vnto the chappytres/as to the apparaunce of ony trouthe/or of ony good introduccyon/ But take it all for to be sayd and wryten for to shewe and declare the fragylyte of theym that soo deuyse ryght often whan they be togyder. And yet I haue herde more of the dyuers tymes/but it ought to suffyse at this present tyme for my parte. for another may come ꝑ whiche may augmente them.

¶ Thus endeth the gospelles of dystaues. Enprynted at London in Flete strete at the sygne of the sonne by Wynkyn de Worde.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